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INTERNATIONAL BIBLE STUDY.

January 14*th* 1883.——*Mark* XIV. 12-21.

For comment, see last *Guardian*.

January 21, 1883.——*Mark* XIV. 22-31.

"And as they did eat Jesus took bread, and blessed and broke it, and gave to them, and said, Take, eat; this is my body." Blessed, that is blessed God for it. A reference to the other Gospels will show that *eologes as* and *eucharistesas* (giving thanks) are used interchangeably. The idea is not that he invoked the blessing of God upon it, but simply that he thanked God for it. We do not know that there is any scriptural authority for our invocation of the blessing of God upon our food. We are to give thanks for it, recognizing it as the gift of God. It seems to be hard for us to give thanks for any thing; our addresses to God so naturally take the form of prayer. Often they who are called upon to give thanks, say, For these and all thy mercies make us truly thankful, O God. This is no thanksgiving; it is a prayer for the spirit of thankfulness, and the implication is that the supliant has it not. Let us learn to say, Thanks, O Father, for these and all thy gifts in Christ. The Lord Jesus on the present occasion, took bread and gave thanks to God for this shew-bread of the new convenant, this bread of special significance, by means of which he would institute a perpetual feast of communion with his disciples in all ages and in all climes. He was about to give himself for his believing people, and the ordinance now instituted shows that he both gave himself for us, and gives himself to us. As we receive the bread and eat it, and it becomes a part of our being, so we receive by faith the Lord Jesus Christ, and he becomes one with us, bone of our bone and flesh of our flesh. There is no virtue in the bread or in the grape-juice, to impart spiritual life, but they constitute an external symbol of the life of Christ communicated to the believer; apart from faith the whole is meaningless. "This is my body." His body was before them, so that they could not for a moment think of taking him literally. As when Jesus explained to the Jews in the synagogue of Capernaum, the true significance of the multiplication of the loaves, making it point to himself as the bread of heaven come down from heaven to give life unto the world, and indicating that the fall of manna in the desert had been a type of the same.

"And he took the cup and when he had given thanks, he gave it to them; and they all drank of it." Throughout the New Testament it is simply the cup that is spoken of in connection with this ordinance, without any indication of the contents of the cup, except in the words 'the fruit of the vine,' 25. All that the Scripture tells us then is that we are to use the fruit of the vine, in commemmorating his death. As a matter of fact the Jews now all over the world prepare this beverage from dried grapes on the eve of the Passover; a custom that would not be so universal among them, if it had not originated before their dispersion. At all events what the Scripture authorized is some beverage prepared from grapes.

"And he said unto them, This is my blood of the new testament, which is shed for many." When a man believes on the Son of God there is a covenant between that man and God, a covenant sealed by the blood of Jesus shed at Calvary. The believer consents to walk by faith, and be in all things under the guidance of Christ; and God engages to be his God forever. "Shed for many;" how many? for all that desire to avail themselves of it. Whosoever will, let him take of the water of life freely. Christ adds that he will drink no more of the fruit of the vine, until that day that he shall drink it new in the kingdom of God. "New with you," we have in Matthew. There may be a reference here to the joy of Pentecost. They sang a hymn and then went to the Mount of Olives. Jesus and his disciples were accustomed at the close of every day to leave the city, and spend the night in the neighbourhood, sometimes at Bethany, but generally in a garden to which they had access. We must bear in mind that there was a proclamation that if any man knew where Jesus could be found, apart from the multitude, he should make it known. Jesus told the disciples that the moment was at hand when they would one and all be offended, because of him; that should happen to him which would be a terrible blow to their faith. According to the prophecy, "I will smite the shepherd and the sheep shall be scattered." I will smite; God should do it, not sparing his own Son, but delivering him up as a malefactor to his enemies. But he would rise again and go before them into Galilee.

Peter was shocked at the suggestion that his fidelity should give way, and vehemently asserted that though the other disciples lost faith, it should never be the case with him. He believed his own heart more than the inviolable word of Christ. It was impossible that he should that night deny Christ. Others might fail in their allegiance, but he never. This assertion made in the very teeth of Christ's statement, was itself a failure of allegiance. It was a substitution of his own feeling for the word of the living God.

WEEKLY REVIEW

—The editor of the *Bombay Guardian* returned on Saturday last, thankful for the kind providence that had watched over him and his companions during a three weeks' absence, thankful also to those who had so kindly looked after the *Guardian* during that period. One night in the train we entered into a rough calculation of the numerous contingencies on which the safety of railway travel depends. Upon the successful revolution of each wheel on its axis, that safety depends. Allowing 100 wheels to the train we were in, estimating the diameter of each wheel at four feet, and the distance from Calcutta to Bombay at 1500 miles, it appeared that something like seventy five million revolutions of the wheels were necessary to effect the transit. Seventy five million dangers had to be met and overcome in this direction alone. It seems a very simple matter to live, but when we look at the human organism, we find that we live from one moment to another only because millions upon millions of conditions are fulfilled. The accidents that we have to guard against with our own mental powers are as nothing, a mere drop of the bucket, compared with those that have to be guarded against without our cognition by a higher intelligence. Happy the man who is acquainted with that Being in whom we live and move and have our being. Wretched beyond all expression, no matter how much he may be landed of men, is the one who is without God in the world.

—We remained in Calcutta till the close of the Decennial Conference. Calcutta is in many respects a beautiful city. It is less oriental in appearance than Bombay. There is no occasion to compare the two cities. Each has its own distinctive excellencies and its own distinctive drawbacks. The Bombayites are satisfied with Bombay, and the people of Calcutta are content with their city. We are not sure that the Christian people of Bombay could have received and accommodated and entertained so lovingly and prodigally an army of five or six hundred ladies and gentlemen suddenly quartered upon them. We do not expect soon to forget the hospitality shown to us. All honour to the Christian people of Calcutta for their admirable arrangements for the accommodation of the strangers and pilgrims.

—Our last Sabbath in Calcutta was the last Sabbath and last day of the year. Early in the day we went with our kind host, Mr. Cooke, to the veranda of St. Andrew's Kirk, where we found about a hundred poor people of both sexes, European and Eurasian, seated at about a dozen tables to receive a free breakfast. We were happy to take part with others in serving the tables. We doubt whether the Viceroy had a better breakfast than was given to these poor people through the generosity of Christian friends. Such a breakfast is spread for them every Sunday morning. After the breakfast, there was sining and prayer, and then Miss Blackmar from Luckhow, by request of Mr. Cooke, addressed the audience, directing their attention, in a very impressive way, to the gracious provisions of the Gospel. They listened with deep interest, and let us hope that they carried away with them some of the "won-

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derful words of life." We returned to the Dhurmtollah Church in time to hear an admirable discourse by the Rev. Dr. Reid, Secy. of the M. E. Church of America for foreign missions.

—At two o'clock of the same day, in the same church, there was a large gathering of ministers and laity of different denominations for a united commemmoration of the Lord's death. Bishop Foster preached a very impressive sermon, and at the communion, the Rev. Mr. Budden, L. M. S. Almora, and the Rev. Mr. Kerry, B. M. S. Calcutta, presided. It was a deeply interesting service. At the close we went to the Town Hall, where the Salvation Army had a meeting at 4 p. m. The admission was by ticket, and the attendance was very large. Mrs. Tucker had been seriously ill, but was able to take part in this meeting, Mr. Kali Chunder Bannerji interpreting. Both she and Major Tucker spoke with much power, and met with a very cordial welcome from the Calcutta people. At 9-30, the Dhurmtollah St. Church was well filled, for the watchnight service. Dr. Thoburn presided in his usual felicitous way, and Major and Mrs. Tucker also spoke. Some testified who had been recently converted in the meetings for seamen. It was a time of much spiritual profit.

—On one of the last evenings of the Decennial Conference some of the Native Christians of Calcutta invited the members of the Conference to a tea-meeting in the spacious vestry of the Union Chapel. We were very glad of the opportunity of meeting these brethren, some of whom are evidently exercising a powerful influence in the community; we only regretted that our opportunities of becoming acquainted with them were so limited. It was a very pleasant evening that we thus spent together. We had the opportunity of hearing some choice Bengali music, vocal and instrumental, and were much delighted with it. The art has been much cultivated, and we were surprised at the power of musical expression attained to. Addresses were made by Mr. Kali Chunder Banerjee, Dr. Murray Mitchell, Major and Mrs. Tucker and others.

—It was a very great advantage connected with the Decennial that its proceedings were daily reported and published in the *Daily Witness*. Every morning as the members came together, they found a very good *resumé* of the previous day's work in the *Witness*. The papers were condensed and the speeches were given in outline more or less full. The papers read will appear in full, together with a report of the discussions, in the volume that will be published shortly, embodying the work of the Conference. The Rev. Messrs. Badley and Robinson acted as reporters, and did their work admirably.

—The published list of members of this Decennial, includes a few who were not actually present. Twenty-four societies were represented. We do not find the Oxford Mission among these. Connected with the C. M. S. 71 names appear; with the S. P. G. 6. With the London Miss. Soc., 29; with the Wesleyan M. S. 18; M. E. C. 100; with the different Baptist Societies, 81. Presbyterians, 68, viz. A. P. M. 23; E. P. M. 2; Est. C. S. 7; F. C. S. 27; I. P. M. 4; U. P. M. 5. There were 9 from the Am. Zenana M.; 4, Ind. F. Nor. Soc. Gossner's Mission was represented by 2; the Salvation Army by 2; Sw. E. M. 2; the Am. Lutheran, the Dutch Reformed, the Friends, Independent Missions were represented. For a whole week these brethren continued together, discussing all the salient features of Mission work, without one jarring note being struck. Surely there is in this a most emphatic answer to those who wish to make it appear that the existence of denominational distinction implies disunion, and who insist that the cause of Chr. union requires that all should merge in one organic body, and think and speak exactly alike on all points. On the contrary we hold that that mutual love which Christ spoke of in his last prayer for the Church, is only the more triumphantly exhibited when there are differences of opinion with regard to many points. Take away Chr. liberty, and compel all to speak on all points after a prescribed manner, and you will have a semblance of unity, with all manner of unbelief and dissent in the heart. It is the glory of the present day that there is liberty to all to investigate and speak for themselves. Before there can be true concord, the thoughts of many hearts must be revealed. The contiguity of certain mission fields to the place of meeting, facilitated the attendance of members of such missions, and the remoteness of others hindered their attendance. The fact that the S. I Conference of the M. E. Church met in Calcutta just before the Decennial, enabled a large representation of that body to be present. 160 names of ladies appear in the published list. Of course, it will be understood that the Decennial Conference has no legislative power. No votes were taken on any of the subjects of discussion. It was simply a Conference for the comparison of methods and opinions. Every one was free to speak on any topic of discussion that was before the house.

—Among the opinions we heard expressed there was one to the effect that attendance on Biblical Instruction in Mission Schools should not be compulsory. The speaker seemed to think that it was an abuse of power to require those to attend religious classes who were unwilling to do so. We confess that we fail to find any sufficient reason for excusing heathen children from the study of God's word. This word is a message from God to all men, and all that we have to do with it, is to carry out the intent of the Sender, to the utmost of our ability. Men have no liking for it, because it condemns them; but this is no reason why it should not be communicated to them. Mission schools are established for the purpose of giving religious instruction, and cease to be Mission schools, when this purpose is not carried out. There is no compulsion upon any to attend, or upon any parents to send their children. Attendance is voluntary; those who attend are expected to comply with the rules of the school. We are not aware that it is the custom of teachers to ask their pupils what they wish to learn. A boy may have a distaste for grammar or for mathematics; is this a reason why he should be excused from pursuing these studies? We trow not. If the pupils of a school are to be dispensed at their pleasure from hearing and studying the word of God, then indeed there is compulsion, but it is the teacher who is compelled; a gag is put upon him and upon the word of God, by his own scholars. There was a flourishing school under the S. P. G. in Girgaum a few years ago, the chief attraction of which to Hindoo and Parsee girls was that they were exempted from attendance on religious instruction; but when the facts of the case came to be known to the home committee, they required that the school should be put at once upon a Mission basis. It is not easy to transfer a house built upon the sand of popularity, to the rock of Christian fidelity and the school went down. Every unworthy concession of this kind, is calculated to weaken the hands of those who are openly labouring for the diffusion of the Gospel in the land.

—Another form of compulsion that it behoves missionaries faithfully to resist, is that covert and insidious compulsion exercised by Government inspectors, upon schools receiving grants-in-aid. This system makes every thing of the secular instruction, and puts the heel of disdain upon the religious instruction given, and much wisdom and fidelity on the part of teachers will be found necessary, in order that the religious studies be not more and more disregarded. Are we not in many cases paying too dear for these grants-in-aid?

—We extract from the *Subodaha Patrika* the close of Prof. Bhandarkar's address before the Poona Prarthana Samaj:

The doctrine of Bhakti was first set forth in connection with the worship of Vishnu to whom all the attributes of godhead as laid down in the Upanishads were ascribed. Then came in the worship of Siva and various other gods and goddesses who must originally have been the objects of adoration with the aborigines of the country. Ceremonial religion of another kind than that which prevailed before came to be practised and vows, fasts, and observances were multiplied. Puranas were written to heighten the glories of particular gods and to inculcate the practice of the various observances; and popular religion again came to be as mechanical as the sacrificial religion was before. All religious merit was again thought to lie in the practice of those observances, and internal purity and spiritual worship were neglected. Then there arose the Sadhus or pious men of the medieval period who protested against this artificial religion, reasserted the doctrine of Bhakti with vigour and inculcated purity of heart; and the last great Sadu in this part of the country was our own Tukaram of Dehu. What the mission of these men was generally may best be seen from an Abhang of Tukaram in which he states the purpose of his coming into the world. I translate it as follows:—

I am a denizen of Vaikuntha and have come for this purpose, viz.
To bring into practice that which was taught by the Rishis:
We will sweep clean the ways of [constructed by] the sages; the world is overgrown with weeds:
We will accept the portion that has remained.
Truth has disappeared in consequence of the Puranas, ruin has been effected by Pedantry
The heart is addicted to pleasures; and the way [to God] is destroyed,
We will beat the drum of Bhakti, the terror of the Kali age
Says Tuka,—raise shouts of victory through joy.

And this is our mission also. The Indian world still remains overgrown with the weeds of falsehood notwithstanding the efforts of those great men. The truth taught by the Rishis of the Upanishads still remains neglected and ceremonial practices have again usurped the place of spiritual worship. But let us try to learn not only from those Rishis but from all the sources now available to us indigenous as well as foreign. Let us learn form the Vedic hymns that the temple in which we should find God and wor-

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ship him is the Universe and the heart of man, from the sacrificial religion which once prevailed that we should beware lest the forms and ceremonies we use should not overgrow and destroy the tender plant of spiritual worship, from the rise of Buddhism that religion without high moral feeling and action is an empty nothing and from its fall that mere morality will not satisfy the religous craving of the heart and cannot be attained, from the Upanishads that purity of heart is the way of arriving at God and contemplation brings us face to face with him and elevates the soul; and from the Gita and the Bhakti school that man by his own efforts cannot effect his salvation that God alone is our Father, Friend and Saviour that we should lay our souls at his feet, live in Him and for Him and not for ourselves. If in all humility we learn this and learn whatever else is to be learned from the other source that God in his mercy has laid open to us and follow our guide fearlessly and faithfully, we need not be afraid of our future.

All this is very good, on the supposition that God has not given a special revelation, or made known authoritatively a way of salvation. Religious truth, like other truth, is here depicted as the reward of special wisdom and profound research. Our conception of the matter is that true religion gives wisdom to those that have it not, and undertakes to save men as they are. Philosophy is for the few, but religion is for all. Men are under the bias of sin, and are thwarted in their pursuit of religious truth, by the power of evil habits, self-will, love of ease &c. Hence the necessity of a revelation emanating from God, addressing all, and offering salvation to all.

—Mr. Vithul Narayan Pathak, educated in the Free General Assembly's Institution, Bombay, has made over to that Institution the sum of one thousand rupees "as a humble acknowledgment of his obligations, and as a token of his esteem and regard for its Professors under whom he was educated." The interest of the money is to be annually appropriated as a prize to the student who passes the final B.A. examination, and stands first among the successful scholars. When not thus awardable, the prize is to be given as a purse to a poor student of the College division who may deserve it. Mr. Pathak was a student of the Institution from 1857 to 1865, taking the B. A. and M. A. degrees. We congratulate the teachers of this Institution upon such tokens of appreciation from those who have been under their care. Mr. Pathak's generous gift has been accepted with the best thanks of the College Council.

—Some criticisms have appeared upon the way in which the committee of the Tract and Book Society have managed the concerns of that institution. The depository has been compared to a Vanity Fair, because of the number of pretty things there exhibited. We live in an æsthetic age, and the fine arts, instead of ministering as in former days to the tastes of the wealthy and noble, are now popularized, and beautifully illuminated text-cards are now brought within the reach of the poorest. The Tract and Book Depository has certainly more attraction for the eye than formerly. Handsome albums are also to be found there, and stationery has been added to the articles on sale there. The fear has been expressed that the amount of attention bestowed upon these things may interfere with the more strictly legitimate aim of the Society, the dissemination of Christian books and tracts. No doubt there is a danger that needs to be guarded against, in the direction indicated; and we trust the Committee will not allow of any such expansion of the trade in stationery etc. as may interfere with its special object. But the thing has not worked injuriously as yet. A few years ago the Society was deeply in debt and almost all vernacular printing had to be stopped for a year or two. This was a very serious calamity indeed, and it is matter of congratulation that the Society has fully emerged from that condition of things, and is now very diligently prosecuting the printing of books and tracts for the people of this country. Upwards of Rs. 5000 were expended last year on this department. Not only are the total sales much in advance of what they were formerly, but the sale of imported books and periodicals and of the Society's own publications has increased in a very encouraging way. From 1879 to 1882 the sale of imported books has risen from Rs. 11,662 to Rs. 19,472, and that of the Society's publications from Rs. 1659 to Rs. 2346, which is eminently satisfactory.

—As public notice has been taken of the mental derangement of Mr. William Lane, it seems fitting to mention that no one is more highly esteemed by those who know him than Mr. Lane. The affliction that has befallen him is the greatest but one that can befal a man, but we earnestly hope that the fervent prayer of his many friends may result in his speedy restoration.

—The Rev. Mr. Northrup has been transferred from Bombay to Bangalore, where we hope that he and his will have better health than they had last year in Bombay, and the Rev. Mr. Shaw has come in his place. Mr. Shaw is well known in Bombay and we need not now do more than give him a cordial welcome.

—In the article "What think ye of Christ?" in our issue of December 23rd, the word "not" was wrongly introduced into the sentence, "No, Christ was personal," para. 2; and in para 13 "on" was printed for "in."

NOTICES OF BOOKS AND REPORTS.

We acknowledge receipt of the *Indian Evangelical Review* for January. Its contents are: I. The Education of the Aborigines; Rev. A. Campbell.—II. Bengali Mussulmans; Rev. H. Williams.—III. Mussulman-Bengali;—IV. The state of Hindnism at the rise of Buddhism; by the Editor.—V. Fiji Mission; Prof. W. G. Blaikie.—VI. Education of the Aborigines, II; by Rev. A. Campbell.—VII. Suffism, Rev. E. M. Wherry.—VIII. Missionary Remmiscences: the Editor.—IX. Mission Work; Principles and Methods; Rev. W. W. Howland.—X. Notes and Intelligence.—XI. Notices of Books.—We reserve a more detailed notice of this, till our next.

The Bombay Guardian.

SATURDAY, JANUARY 13, 1883.

LOCALLY-SUPPORTED MISSIONS.

Bishop Foster, at the close of the S. India Conference at Calcutta, Dec. 27th, before announcing the appointments for the ensuing year, addressed the members of the Conference with special reference to their unwillingness to receive appropriations for the prosecution of Native Work, from the home Board. He had visited most of the stations connected with the Bombay and Madras districts, and could unhesitatingly testify to the important work accomplished at all these stations, in raising up witnessing churches, with local preachers, exhorters, church-officers, in sustaining the ministry of the Gospel, building churches, parsonages &c. He could very heartily give thanks to God for what he had seen. Great difficulties had been nobly overcome. But he had been disappointed with regard to the prosecution of the Native work by this Conference. Very little had been done. He believed that the Conference had deprived itself of the means of prosecuting this work successfully by refusing to avail itself of the aid offered by American Christians through the Missionary Board. By avowing their purpose to prosecute Native work with their own resources, they were virtually shutting out from this immense field the missionary activities of the M. E. Church of America, and at the same time were doing little or nothing themselves. He believed that they had committed themselves to an erroneous principle, and that the results must be unhappy. He was not willing to admit that his brief personal acquaintance with the work, (of about five weeks) necessarily deprived his judgment of weight, or incapacitated him for estimating the arguments advanced on the other side. It was a question of principle, and he claimed to be qualified for judging of the value of the principle upon which the action of the S. I. Conference was based. We are sorry not to be able to give the very words used by the Bishop, and only venture to state, from defective memory, the drift of his remarks. No one that heard him could do otherwise than recognize that the Bishop uttered his deepest convictions, and respect the manliness which led him to state them so pointedly and unreservedly. The whole subject had been very thoroughly discussed in the Conference a day or two previously, a small minority having sought to recommend that appropriations should be asked for, when needed for the prosecution of Native work. It could not be denied that there were a number of stations where little or nothing had been done in the way of Native work. On the other hand there were stations where this work had been all along prosecuted. During the last year there had been more done than in any previous year, and at some stations there was a marked and growing interest in the work. This is specially the case in Bombay. Many English members of the church, are endeavouring to improve their knowledge of the vernacular, and to use what they have of it. Some go about the Native *chauls*, from door to door, telling the people of the Native services and inviting them to come with them and hear the Gospel preached, and they generally return with a goodly number thus gathered. Others gather the Native children of the neighbourhood together for an hour or two's instruction daily. Some that can play on instruments, bring these instruments with them to the vernacular meetings, to add to their attractiveness. All these tokens of interest have a special value because they are voluntary. We have had many opportunities of know-

ing that money sent from Western lands through missionary agencies, to support catechists, helpers, teachers &c. &c. had effects that were by no means wholly good. We are not aware that the principle followed by the S. I. Conference, hinders those who do not hold to it from prosecuting work among the millions of India. The missionary revenue of the M. E. Church has often been found inadequate to the demands made upon it, and sometimes a heavy debt has been carried over from year to year, and not unfrequently suitable men have offered themselves for the foreign work and not been accepted because of a depleted treasury. It may be candidly admitted that this experiment of the S. I. Conference is still an experiment; but we are by no means prepared to give up the hope and expectation that this experiment will turn out a success. It wil be two years before we are again favoured with an episcopal visitation, and these two years must be regarded as crucial. They will settle the question that is now pending.

THE MASS RESURGENT IN THE CHURCH OF ENGLAND.

St. Austin, despatched to England with forty Benedictine monks by Gregory I, bishop of Rome, in the year 696, is often spoken of as having effected the Christianizing of England. We take a very different view of his labours. The Gospel had been introduced into England from the first century, and had been gradually accepted by the Britons, and all along those five centuries, the grace of the Lord Jesus Christ was recognized and rejoiced in, and the old Paganism was fast becoming a thing of the past. Then came the Saxons, and got possession of the land. Austin addressed himself specially to these, and it was among the Saxons that he obtained such numerous and influential converts. But that which he brought was not the old and simple Gospel to which the Britons had yielded faith. We must bear in mind that the Pope who despatched this mission was the very one that completed the Canon of the Mass, bringing it to that state of perfection in which the Church of Rome has ever since maintained it and rendering it the most effectual instrument for the arrest of the Gospel that was ever invented by man. It is important to remember that the first Archbishop of Canterbury introduced the full-blown Mass into Great Britain allying it with the dominant power, and bringing into opprobrium the simpler and truer faith of the subject Britons.

These things are brought to our mind by the recently reported death of Dr. Tait, Archbishop of Canterbury, and especially by the truce that was patched up in his last hours between him and the Rev. A. H. Mackonochie. Mr. Mackonochie has for some years been celebrating the Mass at St. Alban's, Holborn, and the Primate has been unsuccessfully endeavouring to hinder him from doing it. The Archbishop of Canterbury in his last illness sent a letter to Mr. Mackonochie, expressing his deep sorrow for the contention that had so long subsisted, and urging him to resign for the sake of the Church of England. Mr. Mackonochie, after consulting with his friends, sent a letter of resignation to the dying Archbishop, in which he uses these words:

"For myself, I hope I may depend upon your Grace's good offices with the Bishop of London, so that I may be licensed or instituted at once to whatever work in the diocese may offer itself to me."

Mr. Macknochie does not retreat an iota from the position he had taken up, does not acknowledge himself to have been in the wrong, does not give the least shadow of a hope that he will give up the observance of the Mass and the Ritual pertaining thereto, and evidently expects that in consideration of his deference to the Archbishop's wishes in resigning the living of St. Alban's, he will obtain some other church in which to exhibit and inculcate his peculiar ideas with regard to Christian worship. The Archbishop received this letter with great joy and communicated it immediately to the Bishop of London. Eight days after the despatch of that letter, Mr. Mackonochie writes again to Archbishop Tait, formally tendering his resignation, and adding:

"Also, I think, your Grace may be pleased to know that I shall probably be nominated to the benefice of St. Peter's, London-docks, from which Mr. Suckling will be transferred to St. Alban's."

Mr. Mackonochie has for years treated with sovereign contempt the decisions of the law-courts requiring him to desist from certain Ritualistic practices. A few weeks more, however, and there would have been a sentence of deprivation which would have shut the doors of St. Alban's against him. For the sake of the Protestant truth committed to the Church of England, we are very sorry that this sentence of deprivation was not allowed to take its course. Mr. Mackonochie comes off with flying colours. He had been addressed in language of great deference and respect, both by the Archbishop and the Bishop of London, and he has been allowed honourably to escape the sentence of privation by simply shifting to another St. Alban's, for there is not the slightest reason to doubt that St. Peter's will be as St. Alban's and that St. Alban's will continue to retain its Romish ritual. Thus the great battle as to whether the Mass shall be tolerated or not in the Church of England, has been fought and won by the Mass-men. Gregory 1 sees his Canon of the Mass resurgent in the diocese of Canterbury, after so many centuries, and it is the Archbishop who has permitted it. Could any thing more strikingly show the progress made by Ritualism in the Church of England in the last few years? If such a thing could be under an avowed Evangelical like Archbishop Tait, what may we not expect under the Archbishopric of Dr. Benson, an avowed High-churchman?

The *Record* says:

"We need hardly say that in doctrine Dr. Benson is a decided High Churchman, of the type which combines much of the evangelistic spirit of John Wesley with advanced sacramental teaching. We believe that the new Archbishop will treat men of other parties in the Church with all fairness, but it would be absurd to pretend to ignore his own convictions or to doubt that they will influence his action. One thing may be regarded as certain. The result of the deplorable Mackonochie scandal, which we ventured to indicate last week, is assured by the elevation of Dr. Benson. We do not say that there will be no clipping the wings of ultra extreme Ritualists, but as a system Ritualism must be regarded as from this time tolerated in the Church of England. Whether any change in the law will be the consequence of the Report of the Commission of which the new Archbisop has hitherto been a member, and becomes now the Chairman, we cannot say. But that the Bishops, under the guidance of Dr. Benson, and supported by the widespread feeling of utter weariness which the long delays, the irritating failures, the barren victories, and the frivolous technicalities of the ritual suits have engendered, will from this time treat Ritualism as within the limits of loyal adherence to the Church, seems, we deeply regret to say, beyond doubt,"

We look upon the event of which we have been speaking, as having very great importance indeed, and our readers will excuse us for making another extract from the *Record*:

"Much as all law-abiding citizens must regret any contempt shown for authority, whether civil or eccleastical, to all Protestant Churchmen the question whether the Mass is to be tolerated or not posseses a vastly preponderating importance over every other consideration. Now, however, this, the real issue in the Mackonochie case, is quietly waived, and it is treated merely as an awkward legal imbroglio which it is very desirable to conclude as quickly as possible, even at some sacrifice of dignity on the part of influential personages. The fact that Mr. Mackonochie is still the avowed and unchecked upholder of the Mass in the Church of England; that he has persisted in exhibiting it Sunday after Sunday for sixteen years, notwithstanding monitions, inhibitions, suspensions, and all kind of ecclesiastical censures, is so little regarded that when he resigns his living care is taken to replace him by a man who will of course 'go on on the old lines,' while he is at once given fresh preferment, where he will be able with absolute impunity 'to celebrate the sacred mysteries on the altar,' and to provide for 'the confessions' of the people, and 'all else that they are entitled to as Catholic Christians.' So then the Protestant purity of our Church is of so little account with our rulers, that it is readily sacrificed for the sake of overcoming the complications of a protracted litigation. Two short years ago 4,000 clergy appealed for some modified form of toleration of Ritualism, and at once an equal number of clergymen protested against any tampering with the Reformed basis of our Church. The late Archbishop emphatically reprobated any such course But now, without a word, apparently without a thought, the thing is done, and the toleration of the Mass in the Church of England has become a fact. We know not how this most grave and serious event will be received."

It was in 1866 that Mr. Mackonochie brought the Mass into St. Alban's. Between 606, when Pope Beniface assumed the title of Universal Bishop and 1866, is the term of 1260 years, the period made so prominent in the Prophetical Scriptures.

REMINISCENCES, CCII.

Extracts from diary kept in Bombay in 1849.

January 28. Another Sabbath has come, and I am still in what I conceive to be a false position. But some thing tells me I shall not long remain so. Perhaps, God knows, before another Sabbath I shall have committed myself. What is the state of my mind? Is there any remaining doubt as to what God would have me do? One thing I am resolved upon, that I will take the gospel as it is, and conform my life to it.—God has given me some clear convictions. First, a conviction, that there is something or other in my present life that hinders his grace from resting on me, as I prayed in December that it might. Second, a conviction that there

ASIATICSOCIETY MUMBAI

is no other hindrance. This is not so strong as the first. For when I remember that I was in December utterly unacquainted with the first conviction, I am led to suspect that possibly when I fulfil the duty now pressing upon me, some other unknown duty may come to light. Third, a conviction that what hinders his grace is the money, comforts, dignity of position by which I am elevated above the mass of the heathen.—What I am to do can only be done in faith. I must go forward in the same way as that in which I came to this country. —I set my face toward India believing that if the will of God were otherwise, I would be hindered. My mind is pretty well settled as to the duty of relinquishing my salary, and supporting myself in some other way than by the gospel. I do not believe that such a course could be condemned, out of the gospel. Christ said, not only to the rich young man but to his disciples, "sell that ye have and give alms." Luke 12, 33. There is not a single word in the Bible condemnatory of giving for Christ's sake. It seems to me if I have any right at all, it is a right to be poor. Yet I know I shall be called a sinner.

Jan. 31. At a meeting to night Bro. H. was urging Christians to self-denial and consecration, and spoke of the immense moral impression in favor of Christianity that would be produced if private Christians would evince an engrossing desire for the conversion of the heathen; and added, that no matter how earnest and laborious Missionaries might be, the people say, Oh they are paid for it, it is their business, and thus in a great degree the tendency of their example is nugatory. What stronger argument for the course I am about to pursue can I find than this? The very thing that I want to accomplish is to furnish proof to these heathen that I am utterly disinterested in preaching the gospel.

Feb. 1. I this day sent the letter copied on the foregoing pages (not reproduced in these Reminiscences) to the brethren of this mission, and in the meeting this evening it was discussed. They were kind, but of course condemned my procedure. They condemned especially the renouncing of my salary, and my purpose to engage in secular employments.—They thought the sense of the Christian church would be entirely opposed to this step; I would be censured for throwing away precious time.—I know it will be very difficult for me to justify myself in this measure, in the eyes of the church. This is certain that Paul voluntarily and without any constraint renounced the means of support which Peter availed himself of, and spent his precious time in manual labor. It is said by those who differ from me, that Paul if he had received money from infant churches would have exposed himself to the imputation of being governed by interested views in preaching the gospel: but we receive nothing from infant churches; our support is derived from rich churches at home. I allow that there is a difference. That a man who shall be supported by his own converts, would be more likely to be charged with Interested views, than one who is supported by the body that sent him forth: but yet the latter would not be beyond the reach of suspicion. He will be regarded as doing what he is paid to do, and as pursuing his occupation for the same reason that other men pursue theirs.—I think that the same strong desire for the manifestation of disinterestednes, that actuated Paul to do as he did, would actuate him in my circumstances to do as I do.—

Feby 3. Was this morning beaten and pelted with stones. I walked for more than a quarter of a mile with stones falling upon and around me. A Parsee watchmaker felt very much concerned for me, and made me come into his shop. I sat there a few minutes, and then went on my way, still followed, and maltreated by the mob. A man told me that the people were preparing to give me a beating, in a certain place and advised me to turn aside, which I did.—The Lord kept me in perfect peace. But I feel that the time of trial is begun. I expect to see the people waxing more and more violent.—

Dreamed on Thursday night, that I was sitting with the brethren in a low, miserable, dilapidated house, when suddenly I became aware that the house was falling down upon us. Immediately I rushed out, and standing on the outside called to the brethren to come out. They did not. But my warning appeared to be the means of saving them and the house. The house was arrested in its fall. The Lord seeth not as man seeth. The edifice I leave appears in every way fitted for man's abode; and that which I go to appears every way unfit. But this fine goodly missionary arrangement is one that will crush those that live in it if they do not soon introduce reforms. I am encouraged to hope that my leaving it may be the means of bring about reforms. Men would think that I could effect reform's better by remaining in; but God says no. I feel more and more the importance of the ultra measures I am about adopting.—Mr. F. encouraged me somewhat this afternoon. Spoke of the necessity of great reforms in the ministry,—the want of liberality and self-denial on the part of ministers. He said that we were authorized to live by the Gospel, but no more. It should be considered how much was meant by the words to live. All we were entitled to was a mere living.

Early yesterday morning, a man accosted me in the street as I was selling books, and after a brief conservation he burst into tears and said he was ruined by sin and drink. He was beyond hope either as relates to this life or that to come. He came to see me in the afternoon, and told me his story. He appears to have known something of true religion. He had been in the army. He shot a man once under the influence of strong religious excitement. He was meditating suicide, for he thought himself given over of God, and a person at that moment entering the tent, it passed his mind that he would not go alone to hell so he shot him dead. He was tried and condemned to death, but pardoned on the ground of temporary insanity. I don't know that I ever saw a man who appeared to be in greater misery and misfortune.

It is said that for missionaries to renounce their salaries would be a great detriment to the church, by relieving it of the necessity of contributing to Missions. But this would not be the result. If missionaries renounced their salaries the first effect would be a great increase of Missionary operations. There is an immense demand for money to be applied to the carrying on of schools, the publication of tracts, books &c. Ten times the money now received might be employed in this way. And the second effect would be, a greatly increased liberality on the part of the church. What hinders them now from giving more. is the suspicion that it will go to surround the missionary with comforts and luxuries.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—May I request the indulgence of a small space in your valuable paper for the expression of a few thoughts on a subject that has exercised me very much of late, viz: "Holiness" or "Sanctification."

True Holiness, says the Rev. W. McDonald, is "faith without unbelief, love without enmity, humility without pride, benevolence without selfishness, patience without murmuring, hope without despondency, zeal without faintness, courage without fear, strength without weakness." Which definition I apprehend implies a "*pure heart*," pure in the literal sense of the word, that is, "without spot or blemish," not "sullied or tarnished," an "unmixed moral state."

"A heart resigned, submissive, meek,
My great Redeemer's throne
Where only Christ is heard to speak
Where Jesus reigns *alone*."

The attainment of which experience must of a necessity comprehend (1) the removal from the heart, through faith in Christ, of *all* sinful desires and tempers, (2) the introduction into that purified heart of all Christian graces. In other words it is a state in which grace has exterpated all *interior* antagonisms. "A perfect repose in the blood of Christ."

As I do not wish to encroach too largely on your columns I shall stop here, and continue in a future issue, if your allow me the privilege of doing so.

I am, Yours &c.,
H. A. GEYER,

10th January 83.

[The writer of the above wishes us to mention that a meeting for the promotion of holiness is held every Wednesday at 6 p. m. at his rooms, 16 Meadow St. Fort. *Ed. B. G.*]

NOTICES.

M. E. Churches. Appointments for tomorrow. Grant Road, 8-30 a. m. Northrop; 6 p. m. Shaw.—Mazagon, 11 a. m. Northrop; 6 p. m. Gilruth.

—DEAN Lane, 11 a. m. Bowen; 6 p. m. Northrop.

Quarterly Love Feast, at Grant Road Church, next Thursday at 7-30 p. m.

Received for the Salvation Army from a friend Rs. 3.

Epitome of News.

SATURDAY, JANUARY 6.

—*Bombay Gazette*; Calcutta, 5: The reasons given for the determination to adopt the route from Calcutta to Bombay *viâ* Barrakur, Manbhum, and Nagpore are that the route chosen offers the advantage of direct communication with the Barrakur coal field, and places the grain resources of the Central Provinces within nearer reach of Behar in the event of scarcity in that province, and that it is shorter by about one-half than the Midanpore line would be.

MONDAY, JANUARY 8.

—*Pioneer*:—"M. Gambetta was wounded while preventing his mistress shooting herself. She was prompted thereto by Gambetta's refusal to recognize his natural son. Death was accelerated by an intestinal disease of long standing." The *Gaulois* says that Madame L—X—went to Ville d'Avray after her son had been sent back to Leipzig. She bitterly reproached M. Gambetta for having been the cause of all her unhappiness and having separated her from her child. While speaking, she mechanically took up a revolver that was lying on the table. "Take care!" cried M. Gambetta, "It is loaded," and stretched out his hand to take the weapon. It went off and the bullet entered the palm of the right hand and issued above the thumb, tore the skin, and slightly abraded the chest.

—A Rajahmundry correspondent telegraphs to a Madras paper that the fourth Brahmin virgin widow marriage was celebrated on Wednesday night.

—We acknowledge receipt of the G. I. P. R. *Monthly Guide* for January, with Time and Fare Tables. Price, one anna.

—*Daily News*, Dec. 8: The commune of Chatel Guyon, in the Puy-de-Dôme, has been

converted *en masse* to Protestantism. The initiative was taken by the Municipal Council, which voted several resolutions explanatory of the decision. The vote was, with the exception of three members who were unavoidably absent, unanimous. On the following Sunday the whole commune turned out, and, headed by the Mayor, went to attend Divine service in an improvised Protestant Church.

Tuesday, January 9.

—Mr. G. Ainsworth, Deputy Superintendent Preventive Service, has been appointed Superintendent Preventive Service, on the retirement of Mr. W. Stewart.

—*Times of India*: William Lane, who was formerly employed in the Prothonotary's Office, High Court, and subsequently in the General Traffic Manager's office, G. I. P. Railway, and who it is said joined the Salvation Army in October last, has been declared a lunatic, and was on Saturday removed from the European General Hospital to the Lunatic Asylum at Colaba.

—Same: The route of the more direct railway line between this city and Calcutta has been decided, if the reports in the Calcutta papers are correct. It has been known for some time that two propositions, involving two separate projects, had been forward to the Secretary of State by the Indian Govenment. It would appear that the project which has commended itself to the authorities at home is that which will extend the Nagpore-Chhattisgarh line *via* Manbhum to Barrakar, on the East Indian line. This is, we believe, the line originally selected, and it has been laid down on the maps in Mr. Danvers's railway reports as one of the projected lines. This linewill pass through the midst of Chota Nagpur, a large yet wholly undeveloped district; it will bifurcate the largest territory in India which is now without railway communication. So far as this Presidency is concerned the proposed railway will have but little effect. The wheat from the districts between Nagpore and Raipore will no doubt continue to find its way to this port. But between Raipore and Barrakar a wholly new district will be tapped which, though not thickly populated at prssent, will no doubt develop rapidly under the stimulus which railway communication always gives.

—Same; Allahabad, 8: A formal verdict of acquittal was giveu to-day in the case of Sergeant Inwood and Mrs. Low, who were charged with the murder of Corporal Low. The presiding Judge (Mr. Justice Straight) remarked that he had come to the conclusion that Inwood could not have committed the murder, and in the case of the woman it would be very unsafe to convict on the evidence before the jury.

Wednesday, January 10.

—Telegram received yesterday by the Master Attendant of Bombay frou the Master Attendant of Alleppy:—

"British Empire, cargo coals, North Shields to Bombay, burnt 5th instant. One boat arrived with second officer and nine men. No news of other two boats."

—The Governor-General in Council has been pleased to decide that all the Wahabee prisoners who were sentenced to transportation for life on conviction of the offence of abetting the waging of war against State, and who are still undergoing their sentences, shall now be released and permitted to return to their homes, conditionally on police surveillance, and subject to such restrictions as to residence as the local Governments may see fit to prescribe.

—*Times of India*; Madras, 9: The High Court to-day delivered judgment in the first batch of the Salem Riot appeals. The Court affirmed the convictions in the cases of Soondrum Chetty, the ringleader, and six other prominent rioters. One appellant was acquitted on the charge of which he was convicted, but was convicted under another offence.

—Says the *World*:—"The conversion of Sir Tatton and Lady Sykes will probably prove an event of some importance to English Roman Catholics. As the neophyte cannot ask for the return of the fifteen Anglican churches which he has built in Yorkshire, he intends to make amends for his services to Protestantism by building the great Cathedral of Westminster—the church of Cardinal Manning's archdiocese. This will cost at least a quarter of a million.

—*Indu-Prakash*: It seems Sir Lepel Griffin, the Resident of Indore, is shocked at the pernicious custom of child marriages in India, but it is to be regretted that the remedy he proposes falls short of the evil he wishes to see destroyed. He thinks the Government ought, after consultation with the educated and enlightened ranks of native society, to insert a new provision in the Penal Code, rendering such marriages void and punishable on the part of the parents, marrying their children early. Legislation can do anything, but it is more than doubtful whether it is safe for it to interfere with this custom. It is admitted on all hands that it is impolitic to force men into reforms, however good they may be. Educated natives lead the general masses in the formation of political opinions, but in social matters the masses do not like to be led and no amount of support from the educated can help the Government in the safe passage of a measure, which the people are sure to look upon as an infringement of their rights. Time and education are the only weapons which can do what Sir Lepel thinks somewhat confidently but vainly can be done by legislation.

—*Indian Witness*: The ladies had a grand field day at the Conference on Monday forenoon. The topic of the morning was woman's work in India, and for the first time in India ladies were to appear in open discussion upon the same platform with what is sometimes conceitedly called the stronger sex. The fair readers and speakers came forward promptly and the result was that they fully vindicated for all time to come the propriety and the right of letting woman's voice be heard in the future missionary councils that may be called together. The papers were ably written and admirably read, and the discussions were pertinent and pointed as the lance of a mailed Knight. By common consent the palm was given to the twelve ladies who took part in the exercises. The whole audience was held spell bound for two hours and a half and many grave men were heard to say that they had never in their lives before listened to a series of addresses which were at once so entertaining and so powerful.

Thursday, January 11.

—*Bombay Gazette*; Rangoon, 10:

An advertisement in the *Rangoon Times* calls on patriotic citizens to form themselves into a vigilance committee in consequence of the confessed inability of the Executive to afford adequate protection for life and property in Rangoon and suburbs.

A life prisoner and two long-term convicts escaped yesterday from the Central Jail, and were some hours gone before their absence was discovered. They have not been apprehended.

The *Str. Hydaspes*, with English mails, left Aden for Bombay, Tuesday, 11 p. m.

The Postmaster-General of Bengal has sanctioned the employment of female clerks in the Postal Department.

—A Havildar major of the Mountain Battery at Khandala, a low-cast man, was murdered by a Pathan Driver, for no other cause than that the former had used a term of reproach in addressing the other, arousing his caste pride. The *Bombay Gazette* thinks that it is not advisable to enlist Pathans.

—Mr. W. B. Boswell, ret. B. C. S. writes from England to the *Times of India*: "As two-thirds of the money expended in education in great part of the Bombay Presidency (I leave out of consideration the rest of India) come out of the pockets of the cultivating class; nay more, as most of this sum is drawn from what is known as the one anna cess, which has been levied from this same class over and above the Government revenue, which had been, as they were informed, fixed for the whole term of the settlement; and as the only justification given for this necessary piece of paternal compulsion, which seemed to them very like a breach of faith, was that the cess thus levied should be expended locally on the education of their own children, therefore the cultivating class have a clear right that a sum equal to what is taken from them in this cess for education should be so expended in the education of children of their class. This has not been hitherto done, and whatever the relative importance of higher and lower education, it ought to be done."

—Dean Close, of Carlish, died at Penzaneo, Dec. 17th last, aged 85. The Bishop of Llandaff, one year younger, died Dec. 18th

Friday, January 12.

—Arabi Pasha and company landed at Colombo yesterday; The *Bombay Gazette* says:

Great crowds of natives, but no Europeans, turned out to receive them. The landing was very quiet, and there was no demonstration. The exiles have permission to reside anywhere in Ceylon. The Lieutenant Governor visited them yesterday. Only one of the exiles speaks French, and none English, but they are learning. Arabi wishes to send his daughter to a Christian school. Some of the exiles will it is said, take to farming.

—Deaths last week, 455.

—Some investigating person has furnished the *New York Times* with a brief list of patents on small things which in many instances have proved great mines of wealth to the lucky discoverer. The list might be extended to a much larger number, but we only state those given in the *Times*. Among these trifles is the favourite toy—the "return ball"—a wooden ball with an elastic string attached, selling for ten cents each, but yielding to its patentee an income equal to £10,000 a year. The rubber tip on the end of lead pencils affords the owner of the royalty an independent fortune. The inventor of the gummed newspaper wrapper is also a rich man. The gimlet-pointed screw has involved more wealth than most silver mines, and the man who first thought of putting copper tips to children's shoes is as well off as if his father had left him £400,000 in United States bonds. Although roller skates are not so much used in countries where ice is abundant, in South America especially in Brazil, they are very highly esteemed, and have yielded over £200,000 to their inventor. But he had to spend fully 125,000 dols. in England alone fighting infringements. The "Dancing Jim Crow," a toy, provides as annual income of £15000 to its inventor, and the common needle threader is worth £2,000 a year to the man who thought of it. The "drive well" was an idea of Colonel Green, whose troops, during the war, were in want of water. He conceived the notion of driving a two-inch tube into the ground until water was reached and then attaching a pump. This simple contrivance was patented after the war, and the tens of thousands of farmers who have adopted it have been obliged to pay him a royalty, a moderate estimate of which is placed at £600,000. The spring window shade yields an income of £20,000 a year; the stylographic pen also brings in £20,000 yearly; the marking pen for shading in different colours, £20,000; rubber stamps the same.

Selections.

THE CHURCHES IN RELATION TO EVANGELISTIC WORK.

From Prize Articles

BY REV. EDWD. SMITH, FAIRFIELD, MANCHESTER.

"Ye shall be gathered one by one."—(Isaiah xxvii. 12.)

"The clouds of circumstance unite;
The winds of love together roll;
They meet; there bursts a sudden light,
And consecrates—a soul!"

No one individualises so much as does God Himself. He looks at the world of men as being made up, not of masses, but of units. We judge that he has distinct reasons for the special creation and constitution of each soul, and that with each soul He deals as with no other. His great "plan" for saving men is matched in ingenuity by His separate scheme for restoring each member of the family of man. Undoubtedly, according as Christian workers imitate their great Master in individualising, so will be the amount of good wrought. All spiritual Harvestings consist really of gleanings of results, soul by soul.

The Church, perhaps, never depended so greatly as she does now on the attention paid to the units. If the last century was an age especially of preaching for the promotion of revivals, this ought to be an age in which private believers shall distinguish themselves by lovingly fastening on to men one by one. If we take care of the ones, the myriads will take care of themselves. Whatever else is remembered or instituted, this must not be forgotten nor neglected. This paper is purposely placed in order prior to those on organisation and united work. The organising faculty is useful only as it teaches us how to benefit by the individual labors of the saints. Methods of Evangelism will be permanently successful just so far as they interest godly persons in the *ones*.

Great evangelists will fulfil their life-work only as they encourage their converts to concentrate love and influence on separate lives. Says one famous Mission-worker to his personal friend, "Betweon ourselves, I get credit for more than I have myself done. The fact is, I have not overworked myself; but it has been my habit, in starting a new movement in a depraved neighbourhood, to utilise my winnings as soon as I obtained possession of them. Each has been at once set to work to pick up others. Thus have I crowded several newly-built sanctuaries in localities on my advent religiously destitute, and have filled my diary with incidents relating to remarkable conversions to God."

And those who have had much to do with jubilant meetings for personal testimony bear witness to the same truth. Mission services and kindred agencies have been but secondary causes; the primary cause of the religious decision of the speakers is found in the past effective operation upon them of single souls.

TESTIMONIES.

"I was led to think by the example and earnest warning of my good old grandfather. I never could get over the quiet grandeur of his life."

"The tract lady was not content with leaving her little messenger at my house. She managed to call when I was at home, and requested to see *me*. If she had spoken to me in the presence of others, *my* pride would have been too strong for *her* zeal, but by having a 'corner talk' with me she drove me to my knees."

"My minister sent me a note, asking me to come to tea. I went gladly, expecting to meet others there, but I was the only guest. After tea we went to his study, and there he told me of his anxiety about me, and his strong desire that I should embark my fortunes with Jesus. *Up to that time* I scarcely believed that Christians were *really* anxious about those whom they termed 'sinners;' but this act of a good man quite broke me down, and during our late Mission all has been settled between me and God."

"I was leaving a place of worship after an earnest sermon, not only undecided, but actually *callous*. At the door I met a person whom I much respected. He grasped my hand, and, seeing how indifferent I was toward religion, said, with tears in his tones, 'May God make you the most miserable man in this village!' I tried to get rid of the words, but they followed me everywhere, until I became quite wretched, and in my agony came to Jesus for relief. When in the inquiry-room, I asked to have as my counsellor the one whose words had struck me, and, as he opened to me the Scriptures, I got that I wanted."

"Meshes were spread around me. I know it now, but did not know it at the time. Two ladies came to my house to see my wife, who, by the way, had just become a Christian. I felt sour and out of temper about the whole business. But they said they wished to go two miles on that dark evening to hear a very fine preacher, and had no one to escort them. Would I go? I was somewhat taken to, and, secretly, rather complimented. So I went, and heard that night a serman which powerfully impressed me. Soon I entered into a new life, and since then the ladies have told me frankly that they had arranged the whole purposely to bring about my conversion."

"A gentleman of good position took me one day familiarly by the arm, and walked along with me. As I'm only a workingman, this open kindness greatly pleased me. He gradually got the conversation round to the subject of personal religion. Then I saw what he was after. At first his appeals were not direct, but at last he stopped short, and, with a break in his voice, besought me to yield myself to the love of God. I was taken by surprise, and deeply humbled. My will became flexible in the right direction, and now I rejoice in hope of the glory of God."

Personally, I can vouch for the truth of the assertion that the best triumphs are those won by a loving dealing with separate souls. As one to whom large success has been granted in the ministration of the truth, and in the elevation of many sinners, both "respectable" and "reprobate," I can candidly say that the instances of renovation of heart and life which call forth the warmest gushes of thankfulness are those which have been brought about by

HEART-TO-HEART WORK.

in streets and homes. Any power in the public ministry has been made trebly effective by reason of the private seeking after souls. An analysis of inquirers and a collection of data derived from their own statements have perfectly convinced me of this.

"Pardon me for asking, but is your heart right with God?" "God has given you these darlings; will you begin to lead them in the right way?" "It is hard for me to speak thus to one so intelligent and cultured as you are: but have candour with yourself: is it not a fact that your perpetual acquisition of knowledge which you refuse to consecrate to the Lord's work is just so much refined selfishness?" "You are older than I, but I have a grave fear that you are not in the Way of Life. Do, please, allow one younger than yourself to tell you how troubled he feels about your continued indecision." "I know you are gentle and amiable, and I do not wish to intrude upon the privacy of your soul's life-path; but oh! my friends, is it well with your soul? Do you wonder at my asking this? Should you not rather be amazed if I did *not* ask it, since my profession of belief in certain verities and responsibilities is what it is?" Such questions and affirmations as these have wrought effects which no pulpit generalities could secure, have helped to stock many an inquiry-room with "good cases," and have brought to a true Christ-likeness many who turned away from mere pulpit endeavours without being at all affected.

If, then, the Churches have been so largely replenished through one-by-one work, the amount of such labour performed by Christ's members should be ever on the increase. Satan's emissaries focus their energies upon *persons*, and only with weapons similar to their own can they be met. Let us make up our minds that the invention of new and ingenious designs will count for little except as behind them and within them is found the burning wish on the part of the many of the religious to be *individually* winners of souls. Fairbairn never spoke a truer word than when he said, "It is not the happy world which makes the happy man, but the happy man who makes the happy world." All social and religious improvements must begin and end with the individual.

HINTS ON SOUL-WINNING.

A few remarks, some of which may also be taken as hints, may no be formulated.

Personal piety must lie at the foundation of all acceptable and beneficial work for God. Only they who have themselves been healed by the leaves of the Tree of life can partake of its fruit; and as they eat the more of its fruit they will the more earnestly strive to press the healing leaves upon those bruised and bleeding natures which make up the nations of men. Hence in all consultations about evangelism robust godliness must be regarded as the human source of successful toil. Conventions for the promotion of true holiness cannot but act in the direction of enlarged sympathies. But in all means used for the edification of the saved we must keep in view the outpouring of sanctified energy upon the lost. No expenditure, of any kind whatever, is wasted, if only it issue in the renewed enthusiasm of the saints of the most High.

Let each believer steadily consider what is meant by the *loss or gain of one soul*. St. Paul's passion cry that, for the sake of his brethren, he was willing to be anathematised from Jesus, means all the more when we remember how much Jesus was to him. "I cannot sleep for thinking of souls and their danger," ought to be an experience by no meaus unheard of among readers of Paul's Epistles. Thus shall many a dead soul be "touched with a living brand from the fire of the altar of life."

The personal piety once realised, the next thing to be understood is that *every soul is worth a great deal of trouble. Only* "one talent" is not Scriptural. God never says "only," even about the nature least endowed. The word "talent" to a Jewish mind conveyed the idea of a great sum of money. Christ surely taught, when He used the word, that God's least investment in the shape of a human creature is vast beyond all description.

And when by the timid, the simple, and those of type normally low, salvation has been received, the "ones" are still to be watched over and nourished. God's babes are worth more to the world morally than are even those giants in mind who have not yet sworn fealty to Jehovah. And as some will never be anything but babes, the Church ought to furnish an unstinted supply of nursing fathers and mothers. To watch over the weak and ill-informed is an honourable task, to which even a seraph might aspire.

Moreover, we never know *what manner of soul* it is which we are helping to bring to the full redemption. Loutish youths have precious veins in them sometimes, which yield great recompense for all the boring and shaft-sinking. Listless girls may be trained by grace into active, religious women, who, as hospital-nurses and head-servants in great houses, will shed the lustre of heaven around and across their sphere. The future progress of some, just now despised, will be brilliant enough. Said a friend the other day to me,

ASIATIC SOCIETY

"When that man left the inquiry-room I wouldn't have given twopence for all the religion he had. But he has pleasantly disappointed me, has turned out quite genuine, and is now acting as a missionary to his fellow-cabmen." That venerable disciple who for thirty years has conducted a class for domestic servants, adduces for our information at least a few examples among her old scholars of those who, having married pushing, prosperous men, are now worthily filling the most influential places in strong congregations. But for her care over them, one by one, their wealth would have been worse than squandered, whereas it is now tithed for Jesus.—(*Christian.*)

THE MISSIONARIES AND CHILD MARRIAGE.

At a meeting of the Missionary Conference in Calcutta on Thursday, 4th, a discussion took place upon the subject of child marriage. The Rev. W. R. Blackett presided. The Rev. W. D. Etherington proposed and the Rev. Mr. Jones seconded that the meeting should consider the advisability of forming a society to take action in this great question. The Rev. R. A. Hume (Ahmednuggur) said that previous to the assembling of the Conference he had asked to have a meeting appointed to consider the question as regarded native Christians. He gave a number of illustrations of the hardships of the present custom. In one case he said the marriage ceremony had been performed in childhood, and both had afterwards become Christians. The young man had become educated, had no drawing towards the girl, and did not wish to have her as his wife. The parents, however, insisted, and there was no legal remedy by which these two could be separated. He described the steps which had been taken in Western India. He said they drew up a memorial and presented it to the Governor of Bombay, whose reply was: "Why have you not gone upon the broader question for all Hindoos?" They said they quite agreed that evil was great as affecting the whole population, but feared the Hindoos themselves would repudiate their action if the lead was taken by them. The object of Government was there simply to put them in a position of impracticableness. He felt that such reforms must be by steps, and his present conviction was that the Hindoos were not prepared to undertake this great social reform. He had spoken to two Hindoo members of the Bombay Legistative Council, and the leading member, while agreeing in all he urged, said that if he (Mr. Hume) expected the Hindoos were prepared, he was mistaken, for it would not be in his generation that this would be brought about. The Prarthana Somaj, a branch of the Bramo Somaj, fully sympathised with his views, and at a meeting of the Somaj held for the purpose, he gave them fully to understand that what he agitated was purely in the interests of humanity, and not for the sake of the native Christians alone. Their reply was that the only possible course would be to commence step by step, and Hindoo like, they said the first step would be to ask Government to confine all the University degrees to bachelors alone, so that the boys would be afraid to get married, because they would be debarred from college honours. The Bombay Government had told him they did not see their way to legislate in the matter without more co-operation from the Hindoos. This, however, would only be postponing the matter to an indefinite future. What had the Parsees of Western India done? They went to Government and said they could not interfere with the customs of their people, but asked that where the Parsee boy and girl had reached the age of maturity, and refused to consummate the marriage, the law would not enforce the contract. It took Government three years to pass the law, which gave a woman a right to apply for a divorce and remarry. Child marriage, he urged, should be treated simply as betrothals. It was not feasible now to take up the general question. He proposed as an amendment "that a committee of ten members be appointed to take such measures as might be considered necessary in regard to native Christians as the existing state of the marriage might call for."

The Chairman hoped some means of reconciliation between the proposition and amendment might be found, and invited discussion.

The Rev. Mr. McKenna made a distinction between child marriage and early marriage. The latter would never, he thought, be abolished until all women were Christians.

The Rev. Mr. Hughes said Mr. Etherington's motion was scarcely feasible. The speaker supported Mr. Hume's amendment, and thought they should agitate as far as possible the widow question.

The Rev. Mr. Wherry was satisfied that Mr. Etherington's proposition would result in absolute failure. The heads of the Hindoo community were not prepared to alter the existing state of things.

The Rev. Mr. Carey agreed with Mr. Etherington that the broader question should be pushed to the front by all the means in their power, but he was not sure that the best means would be by their forming a society to do so, and he therefore supported the amendment.

Mrs. Etherington said that it was not suggested they should approach Government, but only to consider how this could be done. She was sure if the whole missionary body took the matter up, much good would be done. She had had great opportunities of finding out the opinions of educated Hindoos, and all agreed with her. She thought they would carry with them the great body of Hindoo public opinion. She proposed as an amendment—"That this meeting take steps to form a society for the purpose of considering what could best be done in alleviating the evils of child marriage, and do pledge themselves by tongue and pen to do all they can to educate public opinion in this matter." She did not wish to interfere with Hindoo social customs, but only that the betrothals be not considered marriages.

After some further discussion Mrs. Etherington's amendment was withdrawn, and it was resolved, on the motion of the Rev. Dr. Murray Mitchell, that the meeting fully recognised the manifold and exceeding evils arising from child marriage as existing in the native communities generally, and earnestly recommended every thing practicable to be done by missionaries and others to awaken the Hindoo and Mahomedan communities to a sense of their unhappy practices. A committee was appointed to take steps, and if they see cause, to form a general Society to bring the question fully before the community.

CLOWNS, FUNNY MEN, AND FOOLS.

The Evening Post says, and reproduces it(as if to give it special emphasis) in its weekly edition, The Nation:

A circus clown has been telling a St. Louis newspaper that the best days of the circus are over. One of the reasons he gives for thinking so is that, for success in the circus, training must begin early in life, and the Societies for the Prevention of Cruelty to Children are so active that they prevent anything of the kind. There may be something in this; but a more serious difficulty, we fancy, is that the part taken in the performance by the clown is much less attractive than it formerly was, owing to the fact that a great deal of the talent which once found its way into this business now goes into journalism, the mental outfit of a really able "funny man" being very much what that of a successful clown used to be. The press makes a business of supplying daily just such jokes as the circus used to provide, and ambitious humorists, who would formerly have worn stripes and spangles in the ring, now entertain the public through a newspaper. The clown proper his consequently run down, because the profession no longer attracts the best humor, as any one may satisfy himself by going and listening to a modern clown trying to make jokes. There is obviously no remedy for this decay, which really gives a new illustration of the wonderful power of the press.

According to this, the clown still exists, only he has changed his place from the circus to the newspaper. It is a curious comment on public taste that a performer who is discarded as too low for the circus, should be taken up in a quarter that counts itself more respectable, although it is only by a class of papers that find no other way to relieve their dulness. But he does not change his character by changing his clothes: he is still the same as when he wore the motley and grimaced in the ring. The Post is right in saying that "the mental outfit of a 'funny man' is very much what that of a successful clown used to be." It might say the same of his *moral* outfit, which, however, needs to be very small, consisting chiefly in losing all sense of shame, so that he can stoop to anything, however low. The grade of talent and the grade of character (!) required for a newspaper clown, are not above those of the most vulgar harlequin, and the proper place for him would be in the ring, smirking at his own "horse jokes." Recognizing him in his true character, the public do not feel called upon to notice what he says, as they would if he were a decent person. He would be snapped up very quickly for his silliness and vulgarity but for the reflection suggested by the Post—that, after all, "he is only a clown"! Once in a while somebody hits him a vigorous cut that sends him yelping to his kennel, but commonly the public think no more of noticing what he says than of noticing the "sawdust wit" of his brother in the circus. In either case, "he is only a clown," and great freedom is allowed to a "licensed fool."

What a treasure to a newspaper to have such a clean and wholesome creature about the premises! As Artemus Ward would say, "He is a sweet boon."—(*N. Y. Evangelist.*)

A JEWISH FAMILY BECOMING CHRISTIANS.

The father of the Rev. Mr. Freshman who is engaged in Mission Work among the Jews of New York City was received into the Protestant Church in Quebec, Canada. The following account of it is taken from the *Quebec Gazette*: In accordance with forenoon notification from the pulpits of the various Protestant churches of Quebec, an immense number of persons attended at the Methodist Church yesterday afternoon for the purpose of witnessing the administration hf the sacred rite of baptism to Mr. Freshman, late Rabbi of the Jewish Synagogue here, and his wife and family. The service was opened by the Rev. Dr. Cook, who preached a most impressive sermon, admirably adapted to the occasion. The Rev. Mr. Clark then gave a short and feeling address, and afterwards proceeded to administer the sacred rite. Mr. Freshman and his lady stood forward and amid the most wrapt attention and profound silence, the ceremony was performed, and "in the name of the Father, Son, and Holy Ghost," that Hebrew man and woman were received into the communion, not of any particular sect, but of the true Christian church. As we remarked, the attention of the audience seemed strained to its utmost intensity during the performance of the ceremony: but, if possible, it was still more keen when the children of Mr. Freshman's family—seven in number, from the lad of fifteen or sixteen years of age, down in regular gradation to the infant in arms—were ranged up, and also admitted into the bosom of God's Church. The Rev. Mr. Elliott then offered a most fervant and impressive prayer, and the impeded utterrance which at times

marked his supplication, proved how deeply the solemn ceremony had impressed itself on the mind of the reverend gentleman. A short and effective address was then delivered by a reverend gentleman whose name we did not catch, but who attended on behalf of Mr. Powis, of the Congregational Church; and the doxology being sung, the congregation broke up, evidently much impressed by the solemn scene they had witnessed. The meeting also in another respect was a most important one; as it presented an example of all our Protestant clergymen ignoring distinctions of name or sect, and joining together in the true spirit of Christianity to celebrate the admission of this Jewish family into the Chrisitian Church. (*Gospel in all Lands.*)

UNCONSCIOUS TUITION.

BY BISHOP HUNTINGTON.

(*Continued.*)

Manners also react upon the mind that produces them, just as they themselves are reacted upon by the dress in which they appear. It used to be a saying among the old-school gentlemen and ladies, that a courtly bow could not be made without a handsome stocking and slipper. Then there is a connection more sacred still between the manners and the affections. They act magically on the springs of feeling. They teach us love and hate, indifference and zeal. They are the ever-present sculpture-gallery. The spinal chord is a telegraphic wire with a hundred ends. But whoever imagines legitimate manners can be taken up and laid aside, put on and off, for the moment, has missed their deepest law. Doubtless there are artificial manners, but only in artificial persons. A French dancing-master, a Monsieur Turveydrop, can manufacture a deportment for you, and you can wear it, but not till your mind has condescended to the Turveydrop level, and then the deportment only faithfully indicates the character again. A noble and attractive every-day bearing comes of goodness, of sincerity, of refinement. And these are bred in years, not moments. The principle that rules your life is the sure posture-master. Sir Phillip Sydney was the pattern to all England of a perfect gentleman, but then he was the hero that, on the field of Zutphen, pushed away the cup of cold water from his own fevered and parching lips, and held it out to the dying soldier at his side! If lofty sentiments habitually make their home in the heart, they will beget not perhaps a factitious and finical drawing-room etiquette but the breeding of a genuine and more royal gentility, to which no simple, no young heart will refuse its homage. Children are not educated till they catch the charm that makes a gentlman or lady. A coarse and slovenly teacher, a vulgar and boorish presence, munching apples or chestnuts at recitation like a squirrel, pocketing his hands like a mummy, projecting his heels nearer the firmament than his skull, like a circus clown, and dispensing American saliva, inflicts a wrong on the School-room for which no scientific attainments are an offset. An educator that despises the resources hid in his personal carriage deserves, on the principle of Swedenborg's retributions, *similia similibus*, or "like deserves like," to be passed through a pandemonium of "roughs" at the Five Points.

I have thus apecified some of the palpable channels through which the stream of this unconscious influence flows. After all, however, there is a total impression going out from character, through the entire person, which we cannot wholly comprehend under any terms, or grasp in any analysis. We now and then meet a person who, we cannot tell how, by the mere magnetism of his being, kindles our attention and liberates our faculties. History tells of persons whose presence, by virtue of a secret pureness of essence, was aromatic to the senses. I have been told by a Chippewa Indian that the men of his own tribe and those of the Sioux, between whom there has been a deadly feud for generations, although their forms and features and dress are not at all distinguishable, yet recognize one another for enemies at the greatest distance, selecting foe from friend with the infallible precision of a savage instinct. "Each faculty," it is written" and each fixed opinion, spaces the body to suit its own play; whence sects and parties wear their bodies for liveries, and are dry or juicy, liberal or stinted, sensual or spirited, according to the openness that their tenets put into their lungs, and their lungs into their frames."

A very competent critic, Mrs. Jameson, speaks thus of the "Life and Letters of Dr. Arnold," the great educational chief of modern times: "I never read a book of the kind with a more harmonious sense of pleasure and *approbation*. Page after page, the mind which was unfolded before me seemed to be a brother's mind—the spirit a kindred spirit. It was the improved, the elevated, the enlarged, the enriched, the every way superior reflection of my own intelligence, but it was certainly *that*. I felt it so from beginning to end. Exactly the reverse was the feeling with which I laid down the 'Life and Letters of Southey.' I was instructed, amused, interested; I profited and admired, but with the *man* Southey I had no sympathies; my mind stood off from his; the poetic intellect attracted, the material of the character repelled me. I liked the embroidery, but the texture was repugnant," And that impression is as much more practical and efficient in the school-room than elsewhere, by as much as the place is more circumscribed and simple, more subject to unity and system, the insight of the observers more unsophisticated and their age more plastic. It is the impression which is the moral resultant of all that the teacher has grown up to be—the perpetually overflowing *animus* or spirit of the sum total of his manhood, weak or strong, sound or corrupt, candid or crafty, generous or mean, sterling or counterfeit, heathen or Christian.

Nor need it cast any suspicion on this doctrine that it implies a power acting which we can not shut up into definitions; certainly not so long as we are born out of one indefinable mystery and die into another. It is a property of man, no less than of even material things, that he carries along with him more than can be measured by his literal dimensions. Why, there is not a flower in all God's gardens but suggests more meaning to the heart than Linnæus himself could extract from its calyx by botanic manipulations. The graceful outline of mountains, the splendor of planets, the shimmer that hangs over the curved sea in a summer noon, the awfulness of midnight, are far more to us than any reporter can describe. The commonest objects take on attributes and exert a power not at all accounted for by their mattter or visible uses. The house where I was born says something to me, and I thank Him who dwells in a house not made with hands, inhabiting eternity, for it—something which can not be interpreted by the wood and iron and mortar and clay that compose the structure, nor yet the proportions into which architecture has fashioned them. Its language is eloquent with the immaterial voice, "the unwritten poetry," and the fleeting imimages that cluster about those lyric names, Childhood and Home. The Bible that your mother gave you borrows its beauty from no book-maker's art; and before you open its leaves to read, it has sent in a mystic message upon your soul. There are household hymns, divine parables, inspired prophecies, half whose value consists not in what they literally or purposely disclose but in what they intimate by association. Shall we hesitate to ascribe a richer measure of the same kind of influence to him who is animated by a living spirit, and to own a virtue going out from him, the unconscious revelation of his acquired and inward character?

There is one kind of education, too, which has never yet perhaps had exact justice done it under any system, which must be carried forward by this indirect and pictorial method. I mean the imagination; that genial, benignant, Divinely-given faculty. By express tuition you can do almost nothing for it, and what you do you will be likely to do wrong. But unconscious forces within you will stimulate it. And how richly it rewards such nurture! I doubt whether there is any department of even material prosperity that does not stand somehow indebted either for impulse, or courage, or adorning, to the imagination, and whether there is any kind of work that reaches its highest perfection without some of its wonders and pictures Not a mechanic's bench or farmer's home, but imagination has touched it, transfigured it, blessed it with her wand. Stillingfleet, I know, calls the imagination, "a shop of shadows," but it has brightened more shops than it has shaded; and Stillingfleet is not the only preacher that has reviled the source of much of his own power. Imagination acts through association, through form and motion, through glances, through what is most human in our humanity. It is the aureola of common life and the morning light of hope. How many burdens it has eased, how many threatening calamities it disarms, how many clouds it tips with gold, how much homely drudgery it clothes in garments of splendor! Hunt's lines are true as beautiful, in their condensed significance, and suit my purpose as exactly as if they were written for it;

"Fancy's the wealth of wealth, the toiler's hope,
The poor man's piecer-out, the art of nature,
Painting her landscapes twice: the "spirit" of fact,
As matter is the body, the pure gift
Of Heaven to poet and to child; which he
Who retains most in manhood, being a man
In all things fitting else, is most a man,
Because he wants no human faculty,
Nor loses one sweet taste of the sweet world."

Then I think of the dull, stupid scholars in every school; the poor brains that text-books torment; the sad, pitiable dunderheads, with capacity enough for action perhaps by-and-by, but dismally puzzled for the present by these mysteries of geography and fractions. What a jubilee to them is the day they find an animated and vital teacher, who teaches by all the looks and motions and heart-beats and spirit of him, as well as by those dreary problems and ghastly pages. There is no grade of intellect that this highest learning of the soul does not reach, and so it is a kind of impartial gospel, uplifting "glad tidings" to encourage despair itself.

It helps, negatively, to the same conclusion, that no moral influence that is put forth, as by deliberate contrivance to put it forth, avails much. It seems as if to go about in cool blood to undertake an influence—to get it up and spend it, forfeited the privilege, like getting up sympathy by a conspiracy, or falling in love by a prospectus. Who ever heard of a man becoming influential by saying: "Go to, now, I propose to be influential?" Something about this great sympathetic force requires that it should be, in a sense, indirect and unconscious, in order that it be valid. There is a providential necessity that it be got by preliminary accretions of merit, and be distributed because it can not be helped, or rather distribute itself. We all hate, with a wholesome sort of disgust, the canting formalist who approaches us with the unctuous advertisement that he intends to operate on us with sanctifying manners, like the pattern young man who offered, in the newspaper, to go into a family where his influence would pay his board. Nobody discerns this assumption of character sooner than boys and girls. Matters of mere technical information may be legitimately conveyed by almost any tongue, but to exercise the power of character, a character

must have been earned. The title must have been won by a heroic tone habitually high. And then its influence, molding these pliant young natures around you, will be as sure as it is silent. Nothing can keep it back. Character is a grand creation in itself. But its grandeur never remains an abstraction. In moral life, influence is the complement of being.

II. It is time, then, to pronounce more distinctly a fixed connection between a teacher's unconscious tuition and the foregoing discipline of his life. What he is to impart, at last by this delicate and secret medium, he must be. "No admittance for shams" is stamped on that sanctuary's door. Nothing can come out of that has not gone in. The measure of real influence is the measure of genuine personal substance. How much patient toil, in obscurity, so much triumph in an emergency. The moral balance never lets us overdraw. If we expect our drafts to be honoured in a crisis, there must have been the deposits of a punctual life. To-day's simplest dealing with a raw or refractory pupil takes its insensible coloring from the moral climate you have all along been breathing. Celestial opportunities avail us nothing unless we have ourselves been educated up to their level. If an angel come to converse with us on the mountain top he must find our tent already pitched in that upper air. Each day recites a lesson for which all preceding days were a preparation. Our real rank is determined not by lucky answers or some brilliant impromptu but from the uniform diligence. For the exhibition-days of Providence there is no preconcerted colloquy—no hasty retrieving of a wasted term by a stealthy study on the eve of the examination. Bonnivard, Huss, Wyclyffe, Alfred, Cromwell, Washington, Madame Roland, Sir John Franklin, these valiant souls were not inoculated for their apostleship *ex tempore*. The roots of all their towering greatness, so brave to the top, ran back under the soil of years.

I have seen a sudden thunder-gust smite an elm on one of our river-meadows, tossing its branches, twisting its trunk, prying at its root till it writhed as if wrestling with an invisible Titan, and tearing off a few light leaves to whirl in airy eddies, but yet struggling in vain to unsettle the firm and elastic lord of the green valley from its place. Did the earth give her graceful and kingly child, as the cloud came up, any special props or braces, any thicker bark, or longer root to breast the shock? All these had to be provided in the preserving nurture of spring suns and winter blasts, sap-giving summer nights and dripping autumn rains, when no eye could mark the gradual growth. The tempest could not create the vigor which it tried and proved, and left erect as ever.

Test these general positions, in their practical bearing on your employments, as before, by a familiar example. It is in the experience of most teachers, I presume, that on certain days, from first to last, as if through some subtle and untraceable malignity in the air the school-room seems to have fallen under the control of a hidden fiend of disorder. There is nothing apparent to account for this epidemic perversity. All the ordinary rules of the place are in full recognition. The exercises tramp on in the accustomed succession. The parties are arranged as usual. There are the pupils, coming from their several breakfasts, bringing both their identity and their individuality; no apostasy or special accession of depravity, over night, has revolutionized their natures; no conspiracy out of doors has banded them into a league of rebellion. Yet the demoniacal possession of irritability has somehow crept into the room and taken unconditional lease of the premises. You would think it was there before the first visible arrival. The ordinary laws of unity have been suddenly bewitched. The whole school is one organized obstruction. The scholars are half-unconscious incarnations of disintegration and contra-position—inverted divisors engaged in universal self-multiplication!

GESTA CHRISTI.

Under this significant title Mr. Charles L. Brace has just given to the public a book which will meet a want that has long been felt, and which is sure of a cordial welcome, and a wide circulation. It is evidently the result of much research and painstaking work by this scholarly author, whose patience of investigatiou and accuracy of statement, and judicial, lucid, and graceful style of writing, are already well knawn to the reading world. The object of the volume—as stated by its sub-title—is to give "A history of human progress as affected by Christianity." The moderation of the author is apparent in the inconsisteucy of this title with the meaning, veiled to some, of the leading title of his work. A less careful man would have written *effected* by Christianity; for by a very large and most interesting collection of facts, Mr. Brace endeavors to show what Christianity has done for the nations that have received it, in elevating woman, and improving her relative position; in first mitigating, and then abolishing serfdom and slavery; in modifying paternal rights, and protecting children; in doing away with the trial of the accused, and the examining of witnesses by torture; in putting an end to private war; in lessening the horrors of national wars, and preparing the way for the settlement of international differences by arbitration; in regulating the distribution of property; in promoting temperance, chastity, and organized beneficence; and in many other ways by lifting off heavy burdens, and breaking galling yokes, and leading the people out into liberty and toward a right life, under the protection of just and abiding laws.

The great difficulty of a work like this is, of course, to separate what has been done by Christianity from what has been effected by Greek thought and Raman law, as well as from the untraced sources of human progress. This, we think, Mr. Brace has successfully attempted. Throughout the book he haa also justly made emphatic the distinction between Christianity and those ecclesiastical organizations which have taken its name, often to become its chief antagonists, while aiming chiefly at power and wealth. In this he has followed, though with a warmer faith in Christ, the example set by Mr. Lecky in his History of European Morals.

The volume will prove of great value to all the defenders of Christinity; and apart from its helpfulness in this respect it is a well arranged and most attractive record of the steps by which the so-called Christian nations have advanced to their present civilization. The book is published simultanceously by A. C. Armstrong & Son, New York, and by Hodder & Stoughton, London. G. A. H.
(*N. Y. Evangelist.*)

DECENNIAL CONFERENCE.

SECOND DAY. NATIVE AGENCY.

Bring Notes, from Daily Witness.

Rev. E. Rigg, W. M. S. Ceylon:

We have to consider chiefly the needs of two main branches of work,—the educational and the evangelistic. In dealing with the former, we have to bear in mind that all schools connected with our Mission are also in connection with Government through the grant-in-aid system, which in Ceylon adopts the principle of payment by results only. It is evident that the demands of Government must have a very decided influence in the selection of teachers. The old system of putting into a school a man or woman merely because of his or her piety, or out of pity for his general weakness of character, must vanish. What is wanted now is push, energy, tact, scholarship, influence. So mission school teachers must have these as well as piety. In the selection of teachers for vernacular and village schools, the element of personal influence weighs much. Caste is another thing of great consideration in this connection. A low caste man could never gather, or keep when gathered, a class or school of the higher classes. The question then for each missionary to solve is how to obtain men qualified in the respects of piety, proficiency energy, teaching power, and caste. In the initial stages of mission work there is danger of supposing these qualities inherent in every aspirant for office. When, some twelve years ago, education all over Ceylon received an impetus from the new system of payment by results, mission schools sprang up as if by magic, and almost any shift was made to obtain teachers. But after a time we laid down certain rules for ourselves, to check the inconsiderate establishment of schools: and we have since further developed a plan for the selection and training of teachers.

Rev. W. Hooper, C. M. S. Allahabad:

I. As regards the *selection* of native agents, the *first* thing to remember is that it is the *Lord Himself* that selects agents who are to be of any use. Next, and for this very reason, we should *not press* converts to become paid agents. Again, agents must *be tried* before they are selected, and this, generally speaking at school as well as in work. Lastly, the native Church should be taken into counsel in this selection of agents.

II. With regard to their *training*, which should be done both in a theological seminary and in superintended active work, *the first* point on which to insist is, that the two should *alternate* with each other during a long course of years. Next that the two should to some extent be *combined* at all times, by making preaching an essential part of Divinity School training, by requiring preachers in the field to pass examinations. Again, while it is an incalculable advantage to the students to know English, if possible before they come to the Seminary otherwise to learn it afterwards, so as to improve themselves by private theological study yet the introduction of English into the school itself either as a subject to be taught or the medium of instruction, is most earnestly to to be deprecated. Nay the importance of teaching theology in the language in which the learners will themselves have to teach it, is such that it ought as far as possible to be taught in *every* vernacular which the students are likely to employ in their work. Lastly, both the teachers of agents and the agents themselves ought always to remember, that Christ is the only Guru and that only God-taught teachers can teach to any advantage.

Rev. Dr. Scott, M. E. C. Bareilly:

In teaching theology we should teach the Bible. The Bible should not simply be brought up to sustain our theology but it should seem that our theology is drawn immediately from the Bible. One missionary replied well to another when asked if he taught his people Calvinism or Armenianism, I teach them a little book called the New Testament.

Attempts at explaining and illustrating the mysteries are not very successful. Teach them as facts presented in the word of God. The trinity, the personality of the Holy Ghost, the hypostatic union, the sonship, the atonement, the resurrection &c are not matters to be explained but urged as found in the Bible whether coming within our perfect comprehension or not. The proof of the divinity of the Bible, should be the proof of these mysteries. We may also teach our preachers to fall back on the acknowleged limitations of reason when objections are urged against the mysteries. The best idea of Theology at present for India is, the *facts* and *doctrines* of the Bible held firmly in the language of scripture.

My idea then of the training of a native ministry is (1) some thing that will send the men out with true and pure hearts (2) with a clear firm grasp on the fundamental doctrines of the Bible and (3) and fired with a holy enthusiasm in the great work of saving souls.

Rev. W. Beatty, I. P. M. Gujarat:

At first there was no possibility of making a selection of agents, the early converts were naturally and necessarily the agents. Then constant and intimate intercourse with the Missionaries, the instruction received from them on their tours, the hearing of their bazar addresses constituted the agents' special training. From these early converts some of the best workers the mission ever had were drawn. In a second stage of the misson the agents were better educated, they were shrewder and more acute as controversialists, but on the whole not superior to those of the first stage.

The thrid stage might, he said, be dated from 1868, when a regular course of study secular and religious was perscribed for all the mission agents and Presbyterial examination instituted. Then a training school was started in 1870 into which the children of Christian parents and others were brought. From this school at first in Ahmedabad and afterwards at Anand, owing to this latter station being nearer the centre of the community, a considerable number of good and careful agents had been obtained. The Presbyterial examinations were continued and in 1873, the 1868 course was revised, the new course comprising such subjects as Arithmetic, Geography, Grammar, Scripture, Church History, Catechisms and Tracts on Hinduism, Jainism, and Mahomedanism with essays and sermons. For some time back owing to the increase of the Christian community another class of agent was needed namely one to take charge of a native congregation. A Theological school was therefore before the minds of the Missionaries. Men trained in the vernacular were those required.

TELEGRAPHIC NEWS.

Cairo, January 4th: All the remaining political prisoners have been amnestied.

London, 5th: Negotiations which had been opened with France relative to the Control in Egypt have closed owing to a failure to come to an understanding.—The British Government has sent a circular to its representatives abroad explaining its intentions regarding a complete organization of affairs in Egypt, and inviting the Powers to a definitive acceptance of the free navigation of the Suez Canal —Latest news from the Cape states that a British force wil protect Cetewayo for six months.

Paris, 6th: M. Duclerc's reply to Lord Granville is most cordial. The negotiations respecting the Coutrol in Egypt is closed, an understanding being impossible.—M. Gambetta's funeral, which took place to-day, was of a most imposing and impressive character. Upwards of 250,000 persons attended it. Numerous orations were delivered on the occasion, in which the speakers emphasized Gambetta's affection for Alsace, and his patriotic hopes for the future.

London, 6th: Mr. Trevelyan has returned to Dublin after a tour of inspection in the distressed districts in the west of Ireland.—Dead: General Chanzy.—Our obituary notice of the 4th instant should be Major-General Sir G. Macgregor, and not Sir C. Macgregor, as was erronesously given, owing to a telegraphic error.

Paris, 7th: General Chanzy's funeral will be a public one at the expense of the State.

Cairo, 7th: Sir Evelyn Wood has appointed Colonel Taylor commander of the new Egyptian Cavalry, Colonel Duncan commander of the Artillery, and Colonel Grenfell, of the 60th Rifles, commander of the Anglo-Egyptian Brigade.

London, 8th: The British Circular Despatch respecting Egypt will be presented to the Porte first, and afterwards to the Great Powers.—The Inman line steamer City of Brussels has sunk after collision with the Hall line steamer Kirby Hall in the river Mersey. The City of Brussels lost ten, drowned. The Kirby Hall has put back to Liverpool Leaky.—Doctor Lyon Playfair has resigned the Chairmanship of Committees of the House of Commons.—According to the bases of the agreement between England and Portugal relative to Congo, the latter cedes Whydah to Great Britain.—NOON. Mr. Gladstone is indisposed. Dr. Clarke, who has been summoned to Hawarden to see the Right Hon'ble gentleman, declares him to be overworked, and advices perfect rest. His visit to Midlothian has in consequence been abandoned. OBITUARY.—General Vinoy is dead.

9th: Mr. Gladstone is suffering from insomnia, but there is nothing alarming in his condition.—Sir Charles Dilke has been re-elected member for Chelsea without opposition.—General Sir Herbert Macpherson has embarked at Brindisi in the steamer Kashgar for India.

10th: The Prince of Wales will lay the foundation stone of the Indian Institute at Oxford in February.—The Suez Canal Company have finally decided to postpone making a new Canal parallel to the present one, and to proceed at once with the works in connection with the construction of the three great stations at Kantara, Timsah and the Kilometric station No. 133.—Baron Martin deceased.

Paris, 10th: The French press is resolute in its opinion that the French political position in Egypt must be maintained.

Durban, 10th, Catewayo has arrived at Port Durnford.

PASSENGERS SAILED.

Per P and O Str *Surat*, 12:

For London—Mr W R Bankes, Major Atkins, Mr Stewart, Mr King, Mr T E Briggs, and Mr F N Tillard.
For Brindisi—Mrs Sykes, Mr and Mrs M D Cama, and Mr N P Cama.
For Venice—Mr E A Ford, Mr F Goodwin, Mr Thomas Kingsley, and Mrs and Miss Renton.
For Trieste—Mr Kunst, and Mr and Mrs Handley.

PASSENGERS ARRIVED.

Per St *Agra*, 4, from Liverpool:

Miss Harris, Miss Brett, Miss Plumb, Miss Minott, Miss Fallon, Miss Larard, Miss Campbell, Miss Ford, Miss Byard, Mr Hawthorn, Mr Graham, Mr Bull, Mr Cuthbertson, Mrs Johnson, Mr King, Mr Wickham, and Mr Merry.

Per P and O Str *Pekin*, 10:

From London—The Bishop of Adelaide, Mrs W Kennion, Rev Mr Rawatone, Master Severne, Mr W White, Mr W Cance, Miss M Lesmond, Mr K Eyre, Miss Yule, Mrs Morant, Col Limond, Miss Limond, Mr W McConnel, Mr C Featherstonaugh, Mrs Sterling, Rev J P Elwood, Mrs Elwood, Mrs Ross, child, and infant, Mr and Mrs Higson, Mrs Dunnett, infant, and child, Miss Dunnett, Miss A de Mattos, Miss Dawes, Mr and Mrs Edwards, Mrs J Collett, and Mr J L Davidson.
From Brindisi—Mr de Perrot, Col Griffiths, Mrs W Halsey, Mr J J Hill, Mr G E Mawson, Lt Col A M Lys, Mrs Lys, Mr Way, Mr R Livesey, Mr and Mrs Grieve, Miss Allbright, Mrs Evans and 3 infants, Lt E C Lushington, Mr Leake, Mr J Kirkwood, Mr C Trype, Lt Col Monteith, Mrs Monteith, Mr G Sectuary, Mr Argente, Mr Macdonald, Mr Alexander, Mr. Reid, Mr J B Tickle, Mrs Tickle, Miss Tickle, Mr Allbright, and Mr P H Parker.
From Suez—Mr A M Piram, and Mr Ralli.
From Port Said—Mrs Morgan.

Domestic Occurrence.

BIRTH.

PAGE—January 9th, at Chowpatti, Mrs E Page, of a daughter.

MARRIAGE.

RAWSON—LARARD—January 5, at the Free Church of Scotland Bombay, by the Rev Robert Jeffrey, Joseph Rowson, Agent of the Anglo-Indian Evangelisation Society, Ahmedabad, to Elizabeth, eldest daughter of the late Thomas Larard, Hull, Yorkshire.

DEATHS.

OLDHAM—January 4, Sarah, wife of Frank K Oldham.

PETTERSON—January 6, at Mazagon, Mr John Patterson, aged 48 years, 6 months.

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Subscriptions received from 6th to 13th January 1883.

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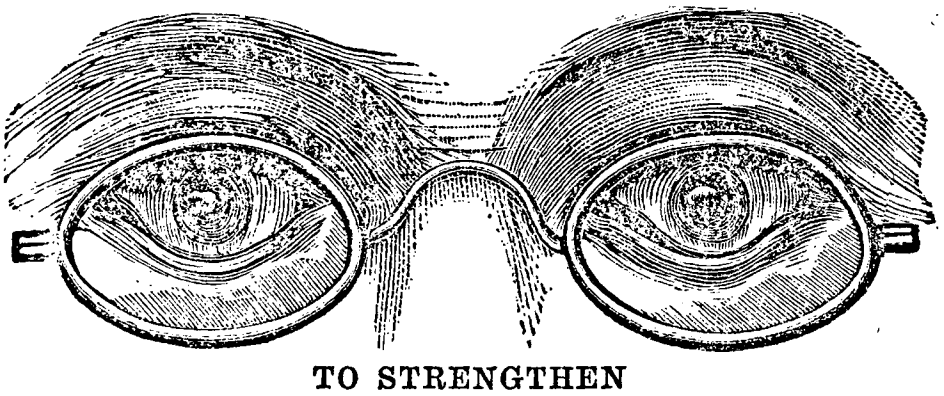

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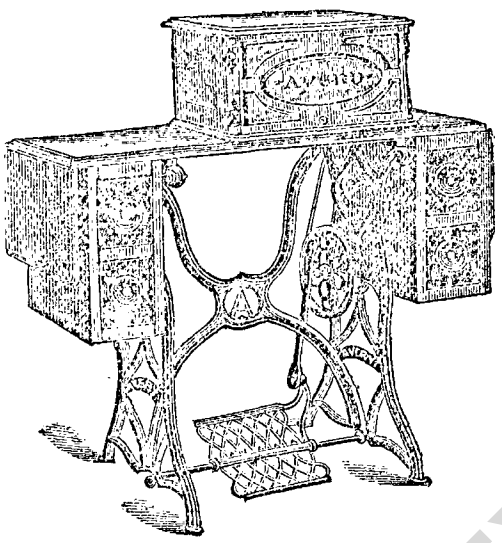

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